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THE

HISTORY

OF

Sir CHARLES GRANDISON

SPIRITUALIZED in Part.

A

VISION.

With REFLECTIONS thereon.

By *THEOPHILA.*

——*Sic parvis componere Magna ſolebam.* VIRGIL.

——— What ſurmounts the reach
Of human Senſe, I ſhall delineate ſo
By lik'ning ſpiritual to corporeal Forms,
As may expreſs them beſt; tho' what if Earth
Be but the Shadow of Heav'n; and Things therein
Each t'other like, more than on Earth is thought?

MILTON.

LONDON:

Printed for GEORGE KEITH, at the *Bible* and *Crown* in *Grace-Church-ſtreet.*

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TO THE

PUBLISHER.

SIR,

AS you have been recommended to me as an honest Man in your Profession, I here put into your Hands a VISION, with REFLECTIONS on Reading the HISTORY *of Sir* CHARLES GRANDISON, which has lain by me in Manuscript several Years, as not being intended for Publication.

All that I shall say for its Appearance at present is, that most who have seen it allow it to be *well-designed*; and I am willing to

communicate my *Plan* or *Design*, whereby whatever is grand or extraordinary in this World may be *spiritualized:* Leaving it to wiser Artists or Architects to build something better upon it; only taking care that whatever they build shall quadrate with the Standard in the *Word and in the Testimony.* All enthusiastic Notions I utterly disclaim. If any ask, what I call Enthusiasm? I answer, The imposing the Sallies of a warm Imagination either on themselves or others, for Realities or Articles of Faith. If this be not a true Definition of it, I am not certain what is.

It is reported of Queen *Elizabeth*, that during her Sister's Reign, when she was urged to give her Opinion concerning the Change of the Bread and Wine in the Lord's Supper, she answered;

'Twas

'Twas CHRIST the Word that ſpake it:
He took the Bread and brake it,
And what that Word did make it,
That I believe, and take it.

I, in like manner, take what is ſaid in the Goſpels of *the Kingdom of Heaven being like unto a Marriage-Feaſt*, for juſt what was deſigned to be meant by that Similitude, and no more.

I leave it to your Diſcretion to conduct it to the Preſs, and am,

SIR,

Your very humble Servant,

THEOPHILA.

THE

PREFACE.

IF the following Pages ſhould fall into the Hands of any, who may chance to think the Writer preſumptuous in indulging theſe imaginary Scenes, they may pleaſe to conſider,

First, *That the Divine Perſon here ſpoken of is repreſented in Scripture, and many Treatiſes of our holy Religion, as the* Bridegroom, *not only of the whole Church in general, but of every ſingle Member of it; therefore no Preeminence is here ſuppoſed or*

intended above the meaneſt or weakeſt ſincere Believer.

Secondly, *That we are told*, there is joy in Heaven over one Sinner that repenteth: *Therefore we may reaſonably ſuppoſe, that there are ſome additional Rejoicings and Gratulations among the Bleſſed, at the Arrival of every new Inhabitant.*

Thirdly, *The joys of Heaven are called*, Rev. ii. 17. the hidden Manna; *now the Jewiſh Rabbins, as I have heard, did believe* that Manna *that the Children of* Iſrael *eat in the Wilderneſs, was That to every Man's taſte which he was moſt fond of.*

Let thoſe then whoſe darling Paſſion is Ambition *(though otherwiſe they may be good Men) pleaſe themſelves with the Thoughts of* ruling the Nations with a Rod of Iron, *Rev.*ii.27.

The

The Lovers of Money *with rolling in Wealth*, Bags that wax not old, *and unfading Treasures; while those whose softer Passions incline them to look upon Love and Friendship as the most desirable Good, may place all their Happiness in the pleasing Foretaste of loving and being beloved by the most noble and most amiable Object.*

It is certain, that by all these Similitudes our future Happiness is shadowed out; but by none so frequently as by that of a Royal Marriage; a Marriage-Feast; *the Joys of a Bride, prepared and adorned for her Husband; Children of the Bride-chamber*, &c. *Instances of which it were needless to quote.*

And though at the same time we are told, that Eye hath not seen, nor Ear heard, neither *can our Minds conceive any adequate Idea of that Happiness, while we are imprisoned in*

these

these Houses of Clay; yet since the Holy SPIRIT, *in condescending to our Weakness, is pleased to make use of such metaphorical Expressions, We may certainly clothe our Thoughts in the same Language, without offence to Religion.*

As to those Ideas which take their Rise immediately from the Circumstances of Lady GRANDISON'*s Story, they crouded upon me so fast while I was reading it; that I could not help sometimes thinking the ingenious Author had concealed some such mystical Meaning under the Appearance of a perfectly happy Marriage, and left it to the Sagacity of his Readers to find it out.*

However that be, I am perswaded it would be no hard Matter to give the same allegorical Turn to many other Passages in that very entertaining HISTORY: *But these may suffice to answer the Design of the Writer,*

namely,

namely, to take off the Minds of Young People from expecting any thing like ſuch a ſuperlative *Degree of Happineſs in this Life, where all Happineſs is (as the wiſe Mrs* SHIRLEY *juſtly obſerves)* BUT Comparative; *and alſo to aſſiſt them to raiſe ſpiritual Ideas from carnal Objects: It being my fixed Opinion, that heavenly Things are portrayed and delineated upon earthly, as a foreign Country on a Map; by which an intelligent Peruſer may acquire ſuch a Knowledge and Acquaintance with the inviſible World, as not only to excite their Deſires after it, but in a great Meaſure enable them to form right Conceptions of the Nature of that Duty they owe to God, and of the Benefits they may expect from Him, as might be illuſtrated in a variety of Inſtances.*

After all, a Dream *is but a* Dream, *a kind of viſionary Parable; as ſuch the Writer entertained herſelf with it; as ſuch perhaps She*

may

may communicate it to ſome choice Friends; nothing here being propoſed as an Article of Faith, nothing when wrote deſigned for the Peruſal of the Public, nor indeed nothing any way offered which She is not ready to retract, upon proper Conviction that her Reflections are either erroneous or abſurd.

THE

THE

INTRODUCTION.

THEOPHILA and TENERISSA having contracted an intimate Friendſhip in their younger Years, which was cemented as they advanced in Life, by Religion and a Love of the ſame Studies and Employments, being both Lovers of Writing, and poetically inclined, tolerably well verſed in moſt of the modern Languages, and not unacquainted with the Ancient; had by various Turns of Providence been long ſeparated, and had even diſcontinued, for ſome Years, their *Epiſtolary Correſpondence*; until meeting accident-

ally

ally in *London*, they ſoon renewed their Acquaintance, and after a ſhort Account how each had paſſed her Time, they fell upon the old Topic of Books, which led them to conſider the Taſte of the preſent Age for *Romance*, a kind of Writing ſo much ſtigmatized by the grave People of the laſt Age; but, as it is now managed, acknowledged to be a proper means to convey Inſtruction to Thoſe who would never look for it any where elſe. The Preference given the modern Compoſitions of that kind, to thoſe of former Times, naturally introduced the mention of thoſe Two famous Hiſtories or Romances, of Sir CHARLES GRANDISON and CLARISSA. I have read Sir CHARLES, ſays THEOPHILA, after much Solicitation, but I think ſhould never have ventured upon ſo voluminous a Work of that Nature, had it not been put into my Hands by a Lady whoſe Perſuaſions have always with me the Effect of Commands; together with the profound Solitude I then lived in,

in

in a remote Country Village, where I could find no ſuitable Company, and very little Amuſement beſides my Pen and my Needle: But I muſt own I am very well pleaſed with having read it, as it occaſioned in me many uſeful Speculations, and gave riſe to a very pleaſant Viſion or Dream, which I ſhall never forget. I have the ſame thing to ſay in favour of CLARISSA, ſays her Friend; only that I do not remember to have dreamed any thing about her. But, pray, what could you find to dream about SIR CHARLES? You ſay you ſhall never forget it, therefore I am ſure it muſt be ſomething worth remembering: Come, you know I muſt have it.

THE. A long *Dream*; a preſumptuous *Dream*, I fear you will think it.

TEN. You ſurprize me: But now you have excited my Curioſity, I know you will not refuſe to gratify it.

THE.

THE. I have it wrote down ſomewhere at home, and will ſend it you, with my waking Reflections upon it.

After ſome more Diſcourſe to the ſame purpoſe they parted; and the next Morning TENERISSA received from THEOPHILA the following Sheets.

PART

PART OF THE HISTORY OF Sir CHARLES GRANDISON SPIRITUALIZED.

PERUSING laſt Night the Beginning of the Seventh Volume of Sir CHARLES GRANDISON, where he introduces his happy Bride to his Paternal Seat, ſurrounded by all her congratulating Friends; I could not help thinking it a proper Repreſentation of the Happineſs of a pious Soul, who,

after many Years of Conflict with the Infirmities and Uncertainties of this present State, finds herself at once released by Death, and put in immediate and full Possession of the Joy of her Lord.

These Thoughts made so strong an Impression upon my Imagination that they produced the following Vision or Dream.

But as the Prospect of Death must naturally intervene, that first presented itself to my Mind.

METHOUGHT I was standing upon the Brink of a Black River on which I was to embark; though the Prospect looked dismal, I was told it was very safe; so, after much Lingering and Hesitation, I took leave of my Friends, and stepping into a Boat, was carried by a slow, muddy, but tolerably smooth Current, into a subterraneous Passage; which however was not long, nor so uncomfortable as I at first apprehended, for I had no sooner lost all Sight of the Place I set out from, but I perceived a glimmering

glimmering Light at the other End, which went on increaſing till I was got quite through.

The very darkeſt Moments were not attended with that Horror ſo natural to People in ſuch Circumſtances; being fully perſuaded I was not alone, though I could ſee no-body, I endeavoured ſtill to ſtrengthen my Faith in HIM, who, *when he had overcome the Sharpneſs of Death, ſet open the Kingdom of Heaven to all Believers.*

Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me.

As oft in perfect Health and Strength,
So now theſe Words I'll pray,
In Death's dark Hour ſave us, LORD,
And Judgment's dreadful Day.

With Thoughts like theſe I ſupported myſelf, till I was ſafe landed upon the oppoſite Shore.

And here, methought, I ſlipt off my Body with as much Eaſe as one would throw aſide a looſe cumberſome Garment wrapped about one

for the ſake of Travelling, and was immediately enveloped with a kind of lucid, tranſparent Covering, which, without cramping the Powers of my Soul, ſerved to keep it from a total Diſſipation.

No ſooner was I diveſted of my thick Veil of Fleſh; but I perceived two Angelic Forms, who in a moſt friendly manner congratulated my Arrival; told me they had been waiting for me on the other Side of the River; had attended me all the Way, and were to conduct me to my new Habitation.

Several ugly Creatures of the Serpent-kind begun to gather about me, ſome creeping on the Ground, and ſome flying in the Air, and thruſting out their forked Tongues, would fain have laid hold on me, but ſeeing me in ſo good Company dared not attack me; but turned their Tails and went away making a horrible Hiſſing; and my Guides carried me off in Triumph.

I was borne up by them, and carried with incredible Rapidity through immenſe Spaces of

Ether,

Ether, till we came within Sight of a magnificent Palace, which I will give a ſhort Sketch of as well as I am able.

⁂ ⁂

THE * Situation was delightful, it was built in Form of a Cube, the Four Fronts pretty much alike, and the Heighth equal to the Breadth. As we drew near, methought, a large Pair of Folding Gates opened to us, which ſeemed to be made each of one entire Pearl, and let me into a Scene of Glories altogether inexpreſſible: And now I begun to be ſenſible of my happy Change of Condition, and ſaid ſoftly to myſelf, How awful! how delightful is this Place! *This is ſure none other but the Houſe of God, and this is the Gate of Heaven!*

However, being aſked my Name, I gave in that of THEOPHILA; upon which a Book was opened wherein was enrolled the Names of thoſe who were to be admitted, and I was found among the Number of the weak Believers.

* Here begins the Alluſion to Sir CHARLES GRANDISON, Vol. VII. pag. 21. Ed. 1754, 12°.

" THEOPHILA, ſaid a grave venerable Perſonage that opened the Book, " I find you are " entitled to an Entrance into theſe happy Re- " gions; *Bleſſed are all they that have not ſeen,* " *and yet have believed.* Henceforward take " the Name of ECCLESIA;" which I underſtood to be the common Name of that Body into which I was to be incorporated. I told him I had the Honour to belong to the Family of the ECCLESIAS of my own Country. So do a great many, ſays he, that never enter in at theſe Gates. I ſhuddered at the Thought: Alas for them! ſaid I to myſelf: *And who made thee to differ*, poor THEOPHILA? *And what haſt thou that thou didſt not not receive?* Therefore, *not to me, Lord, not to me, but to thy Name be the Praiſe.*

But while I yet ſcarcely believed for Joy and Wonder, my Guides, who had left me for a Moment, returned, and told me they were to conduct me into THE PRESENCE. But firſt I muſt be dreſſed after the Faſhion of the Place; and opening a Wardrobe, where were a great many white Robes, they put one on me, then

led

led me through a great Number of glorious Spirits, 'till I came to the Door of a Banqueting Houſe, where the Prince IMMANUEL (for ſo I heard him called) was giving a grand Entertainment.

I would have drawn back, conſcious of my Unworthineſs; but the Prince had no ſooner caſt his Eye upon me, than he came toward me; and I immediately knew him to be the ſame to whom I had been betrothed from my Infancy, and who had reſcued me from a potent Enemy. The Dignity and Amiableneſs of his Perſon were beyond all Deſcription. And though he had given me the ſtrongeſt Aſſurances of his Favour and Affection, yet methought the Diſtance was ſo great between us, and I found ſo many Obſtacles in the way of my Happineſs, that ſometimes my diffident Heart was ready to give up all for loſt.

How great then was my Surprize, when claſping me in his Arms in the moſt tender and affectionate manner, he accoſted me in theſe Words: —

"Welcome, thrice welcome, my Sister, my "Spouse *, to your own Inheritance: Come "share with me the Glories of *a Kingdom pre-* "*pared for you from the Foundation of the World.*" I fell down at his Feet, and wanting Words to express my Gratitude and Astonishment, I recollected the Speech that his own blessed Mother made on a like unexpected Salutation, and uttered, as well as I could,

Behold the Handmaid of the LORD;
Be it unto me according to thy Word.

He gently raised me, and presented me to the Company as his Bride, newly arrived out of her own Country: There were several of my own Friends among them, to whom and to me he said the kindest and most condescending Things that ever proceeded out of the Mouth of Man. I comprehended that they had all passed through the same Ceremonies at their first Accession; every Eye seemed to congratulate me: I wept for Joy; I would have spoke, but could not.

Indeed

* See GRANDISON, Vol. VII. pag. 17.

Indeed I did not know very well what to ſay, I was in ſo much Confuſion to find myſelf in ſuch a brilliant Aſſembly, that had it not been for the kind encouraging Looks I received at times from the Prince Himſelf, and others of the Company, I could never have ſupported it. I ſtole a Thought to reflect what would have been my Fate, if I had preſumed to make my Appearance there without my Robe. — My Robe, thinks I, which is the only Thing that can give me a Right to ſit at this Table.— Sure, thought I, I ſhould never have ſtaid to be thruſt out, I ſhould of myſelf have fled from Company ſo much above me. This Thought endeared my LORD to me more than ever; for had he not freely beſtowed it upon me, I could not have procured one of the ſame Sort by any other Means.

Over our Heads, in the Middle of the Room, hung a Black Streamer or Banner of *Love*, whereon was portrayed the Prince's Atchievement: — A Red Croſs erect, a Serpent lying at the Foot of it, with a large Contuſion in his

Head, ſtretched out at length as if expiring.— On the Reverſe, the Picture of Juſtice with the Bandage taken off her Eyes; a ſheathed Sword lying by her, and her Balances in equilibrio. She was in a reſting Poſture, with manifeſt Satisfaction in her Looks.

AFTER the Repaſt, which was ſumptuous and elegant, methought the Prince, taking me by the Hand, led me through ſeveral richly adorned Rooms to a little kind of Drawing-Room *: — "My Spouſe, ſays he, as I have "often told you, all that I have is yours; and "though the bleſſed Inhabitants of this Place "ſcarce know what ſingle Property means, yet "you will look upon this as more peculiarly "your own." I could only anſwer by a half-timid thankful Glance at his lovely Face, and an obſequious Acceptance.

This Room was elegantly furniſhed; I muſt expreſs heavenly Things by earthly, and ſo I will call it wainſcoted with a light green Emerald; the Windows of tranſparent Agate, and the Door of Carbuncle.

Here

* See GRANDISON, Vol. VII. pag. 18, 19.

Here was a noble Cabinet of exquiſite Workmanſhip in Form of a Heart *; "My Mother's "ſaid he: † She was a great Collector of valu-"able Curioſities, and kept them ſafe in this "Cabinet: And here, perhaps, you will chooſe "to lay up your Letters, and little Correſpon-"dencies, and Soliloquies, which you uſed to "hold with yourſelf and Friends in the Country "you have left; which I ſhall ſometimes pe-"ruſe with Pleaſure."

"My dear Lord, ſaid I, your Will ſhall be "mine in every thing; but you will find a "ſtrange, ſtrange Heart laid open to you: If "you command from me a Sight of all that "will be repoſited there." He ſmiled; "I "am not ſo unacquainted with it as you may "imagine; and can make Allowances for the "Weakneſs of a Heart when it is ſincere."

The Prince then ſhewed me a little Cloſet adjoining, with a Sort of Book-Caſe unfurniſhed; "Your

* MARY *kept all theſe Sayings, and pondered them in her Heart.*

† See GRANDISON, Vol. VII. pag. 19.

" Your Oratory, your Library, my Love; when " you have furniſhed it (as he was pleaſed to ſay I knew how to do) " with your Obſervations " and Reflections on your former and preſent " State *."

Every other Part of this ſweet Apartment was completely furniſhed and ornamented: Oh how he had taken Care *to prepare a Place for me*; while my poor Heart was torn great part of the Time with Fears and Uncertainties!

METHOUGHT I was led on by my illuſtrious Bridegroom through more and more rich Apartments, which took their Denominations from the precious Stones of which they were compoſed, till I came to the Muſic Parlour, the *Orcheſtra*, as I may call it, of this delightful Palace; all which for Beauty and Largeneſs ſo much exceeded my little emerald Drawing-Room, that it ſeemed but a plain Cloſet in Compariſon; yet that gave me no manner of Diſguſt: I eaſily comprehended they were inhabited by Spirits of ſuperior Rank and Merit, and

* See GRANDISON, Vol. II. pag. 19.

and looking upon myſelf as unworthy the meaneſt Place in the Houſe; I beheld thoſe above me in various Gradations not only without any Mixture of Envy, but even with Complacency. I alſo conſidered my own as an agreeable Shade from the dazzling Splendors that every where met my weak Eyes, unaccuſtomed to ſo much Brightneſs.

I TOOK Notice of the vaſt Number and Variety of the Rooms. "I told you ſo before, "ſaid he, that *in my Father's Houſe were many* "*Manſions*; but how hard is it to make thoſe "of your Country believe any thing they do "not ſee." I caſt down my Eyes, and ſecretly bluſh'd at the Remembrance of my own Incredulity; when, inſtead of a reproachful Look as I expected, methought the Prince darted upon me a benign Ray from his divine Countenance, all-beaming with Love and Sweetneſs, at the ſame time wiping off a Tear that ſtole down my Cheek *. I was entirely comforted and refreſhed, and the Shame of my former Unbelief was quite loſt in Joy and Thankfulneſs

* See GRANDISON, Vol. VII. pag. 25.

neſs that ſo weak a Faith could be accepted by him. Then I remembred it had been ſaid, *They had an Eye unto him, and were enlightened; and their Faces were not aſhamed.*

BUT now for the Muſic-Parlour: I ſhall never be able to mention it without Rapture. It is a ſpacious Room, decorated with the Pictures of the moſt eminent Performers of former and latter Times, and ſeveral Pieces of Divine Poetry *.

There were MOSES, and DAVID the ſweet Singer of *Iſrael*, DEBORAH and HANNAH, &c. but above them all the Mother of my dear LORD at full Length, with a Scroll in her Hand, whereon was wrote her ſweetly humble Canticle. Caſting my Eye upon that Verſe; *For He hath regarded the Lowlineſs of his Handmaiden*; I could not forbear ſinking down on my Knees, and ſaying, "Oh! how ſuitable "is that to my Caſe; It is I, it is I, that muſt "now ſing that Song." *He taketh up the Simple out of the Duſt, and lifteth the Poor out of the Mire*;

* See GRANDISON, Vol. VII. pag. 21, 24, 25.

Mire; that He may ſet them with the Princes, even with the Princes of his People, Pſal. i. 13.

My gracious Prince, methought, raiſed me in the moſt endearing Manner: "This Humi-"lity becomes my Spouſe, ſaid he, and it ſhall "always be my Delight to raiſe the dejected "and humble in Spirit."

Then looking round upon the Gueſts that were already aſſembled there; "My Friends, "ſays he, ſhall we not have ſome Muſic? My "Ecclesia is a great Lover of Harmony."

After ſeveral little Concerts played off, methought the Prince caſt his Eye upon me; which I underſtood as a Signal that he would have me try my Skill; I immediately obeyed, though with ſome Diffidence, and taking up an Inſtrument endeavoured to expreſs the Sentiments of my Heart in the following little Hymn *.

Hoſanna

* Ibid. pag. 25.

Hoſanna to King DAVID's Son,
All good and gracious He!
Who hath exalted to his Throne
A Maid of low Degree.

By ſo divine a Prince careſs'd,
How high my Honours riſe!
In Garments of Salvation dreſs'd,
And lovely in his Eyes.

Reproach no more ſhall break my Heart,
Nor wound my tender Ear;
My LORD vouchſafes to take my Part
And dry up every Tear.

All Sins and Sorrows now forgot,
I tune my Voice to ſing;
Supremely happy is my Lot
In Thee my SAVIOUR KING.

Though I could not but be ſenſible that my Muſic was vaſtly inferior to what went before, yet methought the Prince gave a Smile of Approbation,

probation, much in the manner we do to Children when they have done their beſt, and we are not willing to diſcourage them; and ſitting down called for an Inſtrument to be brought to him. A profound Silence and Attention took Poſſeſſion of the whole Company, when he began with inimitable Sweetneſs *; the Words of his Song were, as near as I can remember, to this Purpoſe.

But Thou, O Royal Bride, give ear,
And to my Words attend,
Forget thy native Country now
And ev'ry former Friend.

So ſhall thy Beauty charm the King;
Nor will his Love decay;
For He is now become thy LORD,
To Him due Rev'rence pay.

Rejected by my Jewiſh Spouſe,
I make my ſecond Choice;
The Gentile Church ſhall ſhare my Vows,
And in my Love rejoice.

Rejoice

* See GRANDISON, Vol. VII. pag. 25.

Rejoice and ſhout, ye Heavens high,
Let Earth repeat the Sound,
IMMANUEL's and ECCLESIA's Joy
Shall glad the Nations round.

Theſe laſt Words were echo'd back by an innumerable Company of the celeſtial Choiriſters, intermixt with Hoſannas and Allelujahs; after which a Symphony of ſoft Muſic was heard, and a beauteous Cherub ſtept forth and ſung alone the following Part of the Eighty-ninth Pſalm.

For ſuch ſtupendous Truth and Love,
Both Heaven and Earth their Praiſes owe;
By Choirs of Angels ſung above,
And by aſſembled Saints below.

What Seraph of celeſtial Birth
To vie with *Iſrael*'s GOD may dare!
Or who among the Sons of Earth
With our Almighty LORD compare!

With

With Reverence and religious Dread
His Saints ſhall to his Temple preſs,
His Fear thro' all their Hearts ſhould ſpread,
Who his Almighty Name confeſs.

LORD GOD of Armies! who can boaſt
Of Pow'r and Might like thine renown'd;
Of ſuch a num'rous, faithful Hoſt,
As that which does thy Throne ſurround?

The Chorus again repeated their Allelujahs, and ſo ended this raviſhing Scene.

During the Performance, Tears of Joy ran frequently down my Cheeks *. Oh! how different, thought I, is all this from the poor, cold, imperfect Praiſes that we uſed to ſend up to my LORD in the other World! And yet *they* would riſe ſometimes almoſt to Rapture, when accompanied with Muſic.

I ROSE up to retire, and the Prince perceiving me a little faint, ſupported me with his Arm

* See GRANDISON, Vol. VII. pag. 25, 26.

Arm to the Door of my own Apartment; where falling down at his Feet I embraced his Knees *, and in ſilent Extaſy offered him the fervent Vows of a Heart overflowing with Love and Gratitude.

He withdrew, and left me for a Seaſon to contemplate my happy Situation: I ſtepped into the Oratory, and there with the deepeſt Humility and Self-Abaſement gave Thanks *to the King Eternal, Immortal, Inviſible, the Father of my* LORD, *who had made me meet to be Partaker of the Inheritance of the Saints in Light, and tranſlated me out of Darkneſs into the Kingdom of his dear Son.*

AND now, methought, my Joy, which had been a little too tumultuous, began to ſubſide into a ſweet, ſettled Calm of Spirit, which is that ſort of Repoſe in Heaven that anſwers to our Sleep on Earth, and prepares the Bleſſed for ſucceeding Enjoyments. During which Time, methought, I was not deprived of Sen-

ſation,

* See GRANDISON, Vol. VII. pag. 26.

ſation, but it was ſomething like ſleeping and feeling one's ſelf ſleep. But being unincumbred with Fleſh and Blood, I ſoon awoke out of this State of *Quietiſm*, as I may call it; my wearied Powers recovered their former Vigour, and finding myſelf ſtill alone, I broke out into the following

SOLILOQUY.

AND is it true? And can it be? That I am at laſt ſafe arrived at my Journey's End, after a long and troubleſome Voyage? Am I really come where I have ſo long wiſhed to be? *To the general Aſſembly and Church of the Firſt-born; to the Spirits of juſt Men made perfect?* United for ever in indiſſoluble Bands to HIM, *who is fairer than the Children of Men*; whom having not ſeen I loved, but in whom now that I have ſeen Him, and know myſelf beloved of Him, *I rejoice with Joy unſpeakable and full of Glory.*

But is this the ſame THEOPHILA, who inhabited ſo lately a frail Tenement of Clay in yonder lower World, which One calls

"The Atmoſphere of Sin, Calamity and Care?"

vexed

vexed and haraſſed with Troubles and Temptations of various Kinds, pierced through with many Sorrows, and often ready to ſink under a Load of human Infirmities?

How do I find myſelf entirely freed from all the Languors attending on weak relaxed Nerves, obtuſe decayed Senſes; from bodily and mental Pain; and all the Train of real and imaginary Evils with which I have been ſo long exerciſed?

How are the Clouds diſperſed that ſo long darkened and eclipſed the Sun of Righteouſneſs, and kept my poor Soul too often benighted in Error and Obſcurity? Now all my Doubts, Miſtakes and Uncertainties are cleared up at once; Faith changed into Sight, and Hope into Enjoyment.

How do I take in Light from all Parts, now that my Priſon-Walls are broken down? and ſee all things in a new manner, not as they were diſtorted by paſſing through the Organs of Senſe, or coloured over by a viciated Imagination,

nation, but in the Light of Truth itſelf? And how is my Underſtanding gratified, and even raviſhed with its new Acquiſitions?

But then my tender Paſſions with which I have been ſo often perplexed and entangled; that extreme Senſibility of Heart that has cauſed me ſo much Sorrow, while either the Abſence, the Sufferings or Miſconduct of my Friends, has made me incapable of taſting any Delight; even that ſhall now but increaſe my Happineſs. Here are no Objects of Miſery to excite Horror or Compaſſion; and which is happier ſtill, no ſinful Object. All here are in righteous and joyous Circumſtances; and I can communicate in the Joy of every bleſſed Spirit. My dear LORD being as much every Saint's, as mine; and yet not leſs mine, than if there were no other to partake of Him but myſelf.

No more ſhall I be put upon the unpleaſing Taſk of curbing and reining in my Affections. Here is no fear of Exceſs, no fear of not meeting a Return. I can never love my LORD ſo much as He has loved me; and He has

Love

Love enough to fill every bleſſed Soul, and every one ſhall partake of it according to their Capacities.

Dilate then, enlarge thyſelf, O my Heart; look round about thee and ſee thy Joys doubled and multiplied in every glorified Spirit. Conſider thyſelf no longer as a ſingle Particle of Being, but a Member of a happy Community, the Church Triumphant; owned and acknowledged as ſuch by HIM who is the true ſupreme Head and Bridegroom thereof: And having paſſed the Ceremony of thy own private Eſpouſals, waiting with the reſt of thy Fellow-Virgins till the whole Body be gathered in, when the Marriage of the Lamb ſhall be publicly ſolemnized, and his Wife *ſhall have made herſelf ready*, Rev. xix. 7.

But was I ever ſick, or uncertain, or in Suſpence? Methinks I can but wonder at my Doubts and Diffidence, at my Impatience and Dejections under ſuch light Afflictions, as they now ſeem to be, in Compariſon of the Glories with which I am ſurrounded, and *that Joy which no Man ſhall take from me.*

I will

I will greatly rejoice in the LORD, *my Soul ſhall be joyful in my* GOD, *for He hath clothed me with the Garments of Salvation, He hath covered me with a Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth herſelf with Jewels,* Iſai. lxi. 10.

METHOUGHT I had no ſooner finiſhed theſe Reflections, and locked them up in my little Heart-Cabinet, than I heard as it were a Flouriſh of Trumpets, and a kind of Herald proclaimed aloud, "The Prince, the Prince IMMANUEL, "is coming; prepare the Way." Every one caught the charming Sound, every one was fond of repeating the ſweet Name, which like a refreſhing Odour delighted the Hearts of all that heard it.

Velut unguentum diffunditur nomen tuum *.

I looked through my Window, and ſeeing a great Multitude of the heavenly Inhabitants as in a Proceſſion, I gave a Spring to the Door:

* Thy Name is as an Ointment poured forth. *This Lady* CLEMENTINA *applies to Sir* CHARLES GRANDISON.

Which ſudden Effort ſhook my feeble Frame,
Broke the bright Viſion, and diſſolv'd the Dream:
I ſunk at once, and loſt the Skies;
In vain I ſought the Fields of Light;
Rolling abroad my longing Eyes,
For all around 'em ſtood my Curtains and the Night *.

The SEQUEL.

I AWOKE then, as I ſaid, in a moſt ſweet Harmony of Spirits, though much mortified to *find it but a Dream*, yet I thought I would not but have dreamt for any Conſideration; partly for the inconceivable Pleaſure it gave me at the Time, and partly on account of the Sentiments of Devotion, Piety and Humility that it left upon my Heart; which while I was muſing on and endeavouring to keep up, I was inſenſibly overcome with Sleep, and there was repreſented to my Mind what follows in the Sequel.

METHOUGHT I was again in the ſame Place as at firſt, and that I had opened the Door, and ſaw

* WATTS's *Viſion of Paradiſe.*

ſaw the Prince in a kind of triumphal Carr, returning, as I underſtood, from a great Victory He had gained over a rebellious Heart, which had ſtood out a long Siege againſt Him, and had juſt ſurrendered. Millions of glorious Creatures crouded about the Chariot, ſinging divine Songs and Anthems, ſuitable to the Nature of the Conqueſt.

Indeed He has a lovely Way of ſubduing his Enemies by Kindneſs, and nothing but the moſt inveterate Malice can hold out againſt Him when once they become acquainted with his amiable Qualities.

I was afraid of being overlooked in the Crowd, and longed to place myſelf in his more immediate View, when methought the Proceſſion was over, the Attendants diſmiſſed, and He entered my Apartment with only three of his Retinue. He looked directly into my Heart-Cabinet, and ſmiling ſaid, "The Sentiments of my ECCLE-"SIA are ſuch as I would have them." Oh! how I was delighted to hear that. "It has always

"been my Desire, replied I, that *not only the* "*Words of my Mouth, but also the Meditations* "*of my Heart, might be acceptable in the Sight* "*of my* LORD, *my Strength and my Redeemer.* "Alas that they have not always been so!" "Let us hear no more of that, says He; it is "all over; *Old Things are passed away; behold* "*all Things are become new:* You are as yet a "Stranger here, and will want abundance of "Instruction and Information with regard to "your new State of Being; therefore choose "one of these my menial Servants for your "constant Guardian and Attendant."

Are they not all ministring Spirits ?*

"But it is fit you should have one, whom "you may look upon as peculiarly your own." What glorious Appearances, thought I; if I had not seen the Prince I should have been ready to worship Them!

I fell down on my Face; "O my LORD, said I, "it is too much; rather *let thine Hand-*

"*maid*

* Heb. i. 14.

" *maid be a Servant to waſh the Feet of the Ser-*
" *vants of my* LORD," 1 *Sam.* XXV. 41.

" It muſt be as I ſay, ſaid the Prince; if
" they have not thought it beneath them to at-
" tend the poor helpleſs THEOPHILA in her
" State of Mortality, clothed with the Infirmi-
" ties and Diſhonours of Fleſh and Blood;
" with much more Pleaſure will they perform
" that Service to the honourable ECCLESIA in
" her State of Glory and Perfection."

Then I remembred that I had read, *Since thou waſt precious in my Sight thou haſt been honourable*, Iſai. xliii. 4. and caſt a Look toward HIM the moſt grateful and affectionate that was poſſible.

I DO not know for what Reaſon, but methought I ſeemed to conſider one of them with ſome Diſtinction, as if I choſe him, but was loth to ſpeak, not knowing where to make a Preference; when the Prince, turning toward him, ſaid, " RAPHAEL, you will aſſiſt my

" Spouſe in all Things wherein ſhe has occaſion
" for your Service; and departed with the other
" Two."

I was exceeding glad of this Attendant; for I longed to aſk a great many Queſtions which I could not aſk of my LORD: Notwithſtanding his gracious Behaviour, methought He had ſo much Awe mixt with his Sweetneſs, that I never approached Him without a tender Fear; ſweet Fear, the Child of Love, methought I would not be without it on any Account.

So I ſaid, " RAPHAEL, methinks I ſhould
" know ſomething of you; Were you ever in
" our Country? Did you ever ſee me before I
" came here?"

" I have often been in your Country, ſaid
" he, upon Meſſages of Love to you and others,
" though you could not ſee me; and have re-
" turned with Prayers and Thanksgivings; be-
" ing *one that go in and out before the Glory of*
" *the* HOLY ONE, *Tob.* xii. 15. It was I that
" had the Care of your Infancy."

" Then

" Then I am ſure, added I, you had Trouble
" enough with me; for I was always a ſtrange,
" fickle, inconſtant Creature." " It is no
" Trouble to us, ſays he; but the greateſt
" Pleaſure, to do the Will of our common
" LORD and Maſter. Do you not ſee how all
" his Servants fly to execute his Commands?
" Indeed we adore Him."

" So do I too, ſays I; and ſtill wiſh and
" pray that his *Will may be done on Earth as it*
" *is in Heaven.* Sure, continued I, the Fol-
" lies and Inconſiſtencies of a human Creature,
" eſpecially ſo weak a one as I was, muſt needs
" appear very extravagant in the Eye of a pure
" Spirit."

" As the Follies of Childhood, ſays he, to
" an adult Perſon; we know it cannot be
" otherwiſe *."

" Though I have never been united to a Body
" of Fleſh, our LORD has; and He is always

 " inclined

* This muſt be underſtood of thoſe common Failings and Infirmities from which no one is entirely free; in which *who can tell how oft he offendeth?* Pſal. xix.

" inclined to pity thoſe whoſe Imperfections
" are entirely owing to their Conſtitution:
" How often have I heard Him ſay, it is im-
" poſſible for any Creature that has not expe-
" rienced it, to conceive what Influence thoſe
" Organs of Senſe have upon the Paſſions and
" Affections of the Mind; but his Knowledge
" was experimental, and though the ſinful Paſ-
" ſions found no Place in his innocent Breaſt,
" yet he became *a Man of Sorrows and acquainted*
" *with Grief*, by aſſuming your real Nature."

" Oh that, that, ſays I, is moſt endearing:
" *As the Children were Partakers of Fleſh and*
" *Blood*, HE *alſo himſelf likewiſe took Part of*
" *the ſame:* And again; HE *took not upon him*
" *the Nature of Angels, but the Seed of Abraham*,
" Heb. ii.

" Nothing has been a greater Conſolation to
" me in my Conflicts with inbred Corruptions,
" than to conſider, that *we have not an High*
" *Prieſt that cannot be touched with the Feeling*
" *of our Infirmities, but who was in all Things*
" *tempted as we are, yet without Sin*, Heb. iv. 15.

" Never

" Never Man had a more compaſſionate
" Heart, ſaid he; and his Valour is equal to
" his Tenderneſs. Have you ſeen his Picture
" in the long Gallery? Never; you will oblige
" me to let me ſee it."

As we were going along, I could not forbear crying out, " O my dear RAPHAEL, what a
" happy Creature am I! How ſtrangely things
" are turned about? Who would have thought
" it? For my part I cannot yet recover the
" Surprize that my LORD's firſt Addreſs gave
" me, and the Honours that were done me in
" the Banqueting Houſe, and in the Muſic-
" Parlour; to me, to me ſo unworthy; who
" could ſcarce lift up my Hopes ſo high as to
" expect even a Door-keeper's Place in his
" Houſe. And then the Thoughts of my ſur-
" prizing Reſcue * will ever be freſh in my

* *Surprizing Reſcue:* Not that our Deliverance from Sin and Satan, or what is generally called *Converſion*, is always attended with ſuch ſtriking Circumſtances,

" Memory: *What ſhall I render to my* LORD
" *for all the Benefits I have received from Him?*
" *He hath delivered me from my ſtrong Enemy;*
" *and from them that hated me; for they were*
" *too mighty for me,*" Pſal. xviii.

Then open wide the Temple Gates
To which the Juſt repair,
That I may enter in and praiſe
My great Deliverer there.

Within

ſtances, as ſometimes happen to thoſe that turn from a vicious Courſe of Life; but yet I doubt not when our Eyes ſhall be opened in another State, and we ſhall be made acquainted with the Hair-breadth Eſcapes we have had, and the kind Methods of Providence by which they have been brought about, (though by Reaſon of the Darkneſs with which we are now ſurrounded we diſcern them not) it will be a ſweet Surprize to us; and every ſuch Diſcovery will furniſh freſh Matter for Praiſe and Adoration. I have read of a Gentleman, who coming home in a dark Night very much in Liquor over a Wooden Bridge, which had been broke down ſince he left his Houſe; his Friends aſked him the next Day how he got Home? He told them over the Bridge. They ſaid, it was impoſſible, the Bridge was broke down. He would not believe them; until going next Day to the Place, and ſeeing nothing but a few Stumps and broken Boards, he dropt down dead at the Sight of the Danger he had eſcaped. *But we ſhall not die* at the Sight, *but live and declare the Works of the* LORD.

Within thoſe Gates of God's Abode,
To which the Righteous preſs,
Since thou haſt heard and ſet me free,
Thy holy Name I'll bleſs *.

" But tell me, I ſuppoſe the ſame Gratula-
" tions are paid to every one at their firſt Ac-
" ceſſion."

RA. " Some more, ſome leſs, according
" to their Capacities and Improvements: There
" are ſome *to whom a more abundant Entrance is*
" *given*; whereas others come here ſo entirely
" unacquainted with the Language and Buſineſs
" of the Place, that at firſt they are rather con-
" founded than delighted with it: They ſee a
" great many fine Things, but for want of
" having their Senſes ſpiritually exerciſed, they
" comprehend very little."

TH. " 'Tis a Wonder how they get in
" then: Perhaps they are given to the ardent
" Prayers of their Friends and Relations: Is it
" not

* Pſal. cxviii. 19, 20. New Verſion.

" not ſo ſometimes ? I have heard of a good " Miniſter comforting the afflicted * Mother of " a very diſſolute young Man, by telling her, " It was impoſſible that the Child of ſo many " Prayers and Tears ſhould be loſt : And the " Event anſwered his Prediction."

RA. " It may be ſo : Or perhaps your " kind Redeemer, always willing and *able to* " *ſave to the uttermoſt*, perceiving *ſome Good* in " them, which He will not ſuffer to periſh, " ſtretches over them the Veil of his infinite " Merit, and ſaves them from eternal Perdi- " tion ; and in that Senſe may be ſaid *to be* " *found of them that ſought him not :* But this is " not common."

TH. " You were ſpeaking of the Buſineſs " of the Place, it is what I have been thinking " of : Shall I have nothing to do here ? Shall " I attend upon ſome Spirit of ſuperior Order, " with the ſame Diligence, Pleaſure and Ala- " crity, that one Member of the Body ſerves " another ? Or can my little, little Talents " be

* MONICA, the Mother of St AUSTIN.

" be any way uſeful among ſuch Myriads of " bright Intelligences?" For methought my Bridal Ideas were pretty near over.

RA. " I believe you will ſoon be employed: " Here arrived lately an infant female Spirit, " whoſe Parents, at her Departure from them, " earneſtly recommended her to the Guardian- " ſhip of our Prince; and it is poſſible ſhe may " be put under your Care, that you may ſup- " ply what was wanting in her Education, by " reaſon of her ſhort Stay in the other World; " which we ſometimes call a *School*, ſometimes " a *Nurſery*, ſometimes an *Apprenticeſhip*, to " train up Souls for this Place."

TH. " I have heard it repreſented under all " thoſe Notions; and I think a *School* the moſt " ſignificant: But of what uſe can I be to her " who am myſelf but a Novice here, and ra- " ther fit to receive than to give Inſtruction?"

RA. " And thoſe bright Intelligences you juſt " now mentioned, do you think they are ar- " rived at the higheſt Point of Knowledge?

" No;

" No; ever drawing nearer the Line of Per-
" fection, they are ſtill at ſuch a Diſtance from
" it as leaves room for Improvement, yet
" take great Pleaſure in communicating their
" Light to others in a lower Claſs; as I doubt
" not but you will experience to your unſpeak-
" able Advantage, when you come to be better
" acquainted with them."

TH. " I comprehend that pretty well. But
" ſhall I have that Honour, and will the little
" Obſervations and Experiences that I have
" been able to make in my former State of
" Being, be of any Uſe? And will no Impe-
" diment" (and then I recollected what had
been the grand Misfortune of my Life, and I
gave a Sigh!) " and will no Impediment hinder,
" but that I can perform that Service to the
" dear Creature? Methinks I love her already,
" becauſe ſhe is the Child of my Prince's
" Friend."

RA. " O yes; and ſhe loves her Guardian,
" and wants to know and do every Thing that
" may make her more acceptable to Him.

" Her

" Her fond Parents would gladly have accom-
" panied her here, as they could not keep her
" longer with them; but it could not be:
" Theſe Things ſeem ſtrange to thoſe of your
" lower World; that good People ſhould be
" ſo often croſſed in their moſt tender and in-
" nocent Deſires; but We ſee Things in quite
" another Light. Oh! had you but heard, as
" I did, the fervent Prayers and earneſt Re-
" commendations, with which She was wafted
" up to our Regions, you would never have
" forgot them: For She was an *only* Child."

TH. " Oh I hear, I feel, I gueſs them all:
" Where is the dear Babe, that I may perform
" the Office of a Mother to her, and as much
" as in me lies *fulfil all their Deſire.*"

RA. " All in good Time: But here comes
" a Company you muſt be made acquainted
" with."

And I looked and ſaw a great Multitude, which no Man could number, of all People, Nations and Languages,

Languages, cloathed with white Robes, and Palms in their Hands; and they ſung with a loud Voice: As near as I could diſtinguiſh the Subſtance of their Song was to this Purpoſe.

Salvation to the Great Supream
That ſits enthron'd on high;
Salvation to our LORD the Lamb
That rules this lower Sky:

All Power and Praiſe to Him belong,
Exalt your Voices then;
Angels aſſiſt th' harmonious Song,
And jointly cry, Amen. *Rev.* vii. 9.

TURNING to RAPHAEL, I aſked, "Who "are theſe? and whence came they? Theſe "are they, ſaid he, *that are come out of great* "*Tribulation.*" As I was admiring their Robes, which ſeemed of a dazzling Whiteneſs, methought, one of the Elders of them came near,

"and

and taking me by the Hand preſented me to the reſt of the Company, ſaying, " Our Couſin " THEOPHILA is juſt arrived." I told him, " He muſt certainly be miſtaken in the Perſon, " I could not poſſibly belong to that illuſtrious " Body, having never *loſt Houſes, nor Lands,* " *nor Life for the Sake of the Goſpel*; neither " could I take upon me to ſay that any of my " Sufferings had been purely for Righteouſneſs " ſake."

" We are not MARTYRS, ſaid He, no more " than you: You will know them, when you " ſee them, by the purple Streaks in their " Robes, which add much to their Beauty: " Oh how you will be delighted to ſee that " NOBLE ARMY marching in Triumph, with " their Banners diſplayed, and the CAPTAIN *of* " *their Salvation* at their Head! But we have " paſſed through the *Vale of Tears* under many " Diſcouragements, ſore Trials, and Heart-" breaking Sorrows; and now the Time is " come, that we receive, according to his Pro-" miſe, *Beauty for Aſhes*; *the Oil of Joy for* " *Mourning*;

" *Mourning*; *and the Garment of Praiſe*, *for* " *the Spirit of Heavineſs*, Iſai. lxi. 3. We know " the Nature of your Sufferings, and the Ten- " derneſs of your Diſpoſition, and ſhall not " ſcruple to admit you of our Society, THE " FAMILY OF THE AFFLICTED." With that, methought, He preſented me with the Freedom of their Company, in a Box of Garnet finely ſtudded with all manner of precious Stones; and alſo with one of their Robes, which was of a particular Make, and a Palm which They bore in public Proceſſions, when all the Companies of Heaven march in their reſpective *Liveries*.

There was a ſort of Debate among them for ſome Time about the Palm; ſome alledging I had no Right to it, as I had not been ſo *patient* as I ought to be; but at laſt it was carried in the Affirmative by a Majority, as it was proved that my Impatience was purely Conſtitutional, and had often been lamented by me among my other Infirmities. " The Mind may be " ſaid to be patient, ſays the Elder, while it

" actually

" actually chooſes its Sufferings in Conformity
" to the Divine Will, though greatly deſirous
" of the Removal of them *."

THEY went on rejoicing, and RAPHAEL gave thoſe Things to a Boyiſh Human Spirit (whereof there are Numbers always hovering about in the Air) to carry them to my Emerald Apartment and we continued our Walk. I ſeemed thoughtful; which my Guardian taking Notice of, aſked me the Reaſon of it: I told him, I was muſing on what had been ſaid of my Impatience; " It is certainly true, ſays I, that I
" aggravated all my Troubles, with thinking
" too deeply on them; as, on the contrary,
" if any thing like Pleaſure and Proſperity fell
" in my way, I was apt to ſlip into the other
" Extream of vain Mirth and thoughtleſs
" Gaiety."

That,

* This Maxim muſt be admitted: Our LORD himſelf could chooſe to ſuffer in no other Senſe, than as it was his Father's Will.

The Man after God's own Heart was no Stoic; He had the moſt cutting Senſe of Injuries, and Reproaches in particular.

RA. " That, I ſuppoſe, is the natural Effect of " a too warm Imagination, which gives a ſtrong " Colouring to any Object it fixes upon, and " prevails much in weak Minds: We have " nothing to do with that here."— " You put " me in Mind, ſays I, to aſk you, if I ſhould " bring my Handmaid FANNY * here, my " FANNY" (and then my Head was roving about Lady GRANDISON and her SALLY) " to " be ſure ſhe has been a little pert and flighty, " but ſhe has a ſerious Turn now."

" I believe you will have little Occaſion for " your FANNY here, ſaid RAPHAEL ſmiling; " you came from the World of Shadows, all " here are Realities."— " That is true, ſays I; " and I thought I had ſaid a fooliſh Thing. " How can People think of indulging their " Reveries, when ſuch delightful Realities are " preſent!" So, to turn off the Diſcourſe, I aſked him, how Lady † GIERUSALEMME did, and whether there were any Hopes of her Recovery?

RA.

* A fondling Name, the Writer gave her FANCY in ſome Poetical Compoſitions.

† The *Jewiſh* Church.

RA. " To be ſure we hope it, nay it is cer-
" tainly believed; but there is little Appearance
" of it at preſent: Her Malady affects her Eye-
" ſight too; but the Doctors think if her Intel-
" lects were once quite ſound, that would go
" off of courſe."

" It is ſtrange, ſays I; her Paſſion for *the*
" *Veil* continues ſtill, I think." — " Oh as
" ſtrong as ever; and then her obſtinately re-
" jecting every Method that is propoſed for her
" Recovery, makes her Caſe extremely dan-
" gerous." — " But do not you think, ſays I,
" that Lady * St OFFICIA has uſed her with too
" much Severity? She is very cruel in her Na-
" ture and not fit to be intruſted with the
" Care

* The Inquiſition, called, The HOLY OFFICE. The Writer knew very well a *Portugueſe* Jew Merchant, who having ſuffered many Hardſhips in the Inquiſition at *Lisbon* himſelf, and ſeen his Wife burnt alive before his Face, was at laſt let out when they had ſqueezed what Money they could out of him, in hopes of catching him again when he had repleniſhed his Coffers: But he came to *England*, and never could be perſuaded to return to his own Country; though many Arts were uſed for that Purpoſe; and many Promiſes that he ſhould remain unmoleſted.

" Care of ſuch People."— " It is true, ſays he, " thoſe Methods were quite wrong; they rather " increaſed her Diſorder. I aſſure you the Prince " was not at all pleaſed with it." — " Well, " ſays I, ſhe has been a fine Creature, that's " certain, as appears by her Writings; and as " I owe all my preſent Felicity to her *Rejection*, " I ſhall never think myſelf compleatly happy " till I hear ſhe is ſo *."

⁂ ⁂

OUR Diſcourſe was interrupted here by the Approach of a female Spirit, whom I perceived making toward me, with her Guardian-Angel; I ſtopt, and ſoon diſcovered the Reſemblance and Features of a Friend lately departed, whoſe Intimacy I had much coveted upon Earth; but Diſtance of Place, and other unſurmountable Impediments, had always been a Bar to my Deſires, we flew into each other's Arms, unable to utter a Word. Thrice was the ſilent Embraces repeated, and every time with freſh Ardor; at laſt we both broke Silence together,

* See GRANDISON, Vol. VII. pag. 97. & *ſeq.*

together, and welcomed each other to the Regions of Life and Liberty.

" The galling Chain is broke, ſaid ſhe; and " we are by more gentle Bands united to a Prince " *whoſe Service is perfect Freedom.* Our Love " and Obedience to Him, inſtead of ſeparating, " will bind us the faſter to each other; as it " is, indeed, the beſt Cement of all virtuous " Friendſhips."

I told her where I was going; " You'll find " Entertainment enough there, ſays ſhe; I would " gladly have accompanied you, but I have a " Commiſſion from our dear LORD, which I " muſt haſte to execute." — Oh! with how much Pleaſure methought I longed to be employed too: So we parted, promiſing to ſee each other often.

Away ſhe flew, ſwift as Thought, ſinging as ſhe went,

With what tranſporting Joy
I take my ſpeedy Flight!
While ev'ry freſh Employ
Exhibits freſh Delight.

How

How ſwift my Spirit glides
O'er all his righteous Ways!
'Tis perfect Wiſdom guides,
And perfect Love obeys.

A Cloud has bruſht by us: — St JUDAS. St JUDAS, Faux-Saint, came to the Gate, and was denied Admittance: He did not take the Refuſal very eaſily, but inſiſted he had a Right to enter in, having often *eaten and drank* in the Prince's Preſence, and was very well acquainted with Him; upon which a ſpecial Meſſenger was diſpatched for Orders, who ſoon returned with this Anſwer, *I know him not* *.

NOTHING more remarkable happened till we were come to the Gallery which was a long Room hung on both Sides with the Pictures of ſeveral Perſons eminent for their Faith and Piety, and ſome Hiſtory Pieces: Among the latter there were two or three that gave me great Pleaſure.

I paſs

* See GRANDISON, Vol. VII. pag. 36.

I paſs by ABRAHAM's Sacrifice, becauſe I had ſeen it ſo often; but there were others that I had never met with any where; the firſt was a ſumptuous Feaſt at which the chief Figure was a Woman of, no mean Quality, very far advanced in Years, but who carried in her Face the remains of an extraordinary Beauty; ſhe was ſurrounded with a great number of her own Sex, who all appeared with chearful Countenances, and turned their Eyes toward a young Child that the old Lady held in her Arms, and to whom I underſtood ſhe had juſt given ſuck for the laſt Time. A Label was fixed to her Mouth whereon was written, GOD *hath made me to laugh, ſo that all that hear will laugh with me.*

While a venerable Perſon, who ſeemed to be the Father of the Child, with a more maſculine Piety, and more ſerious Devotion, ſeemed to ſay in anſwer, IS ANY THING TOO HARD FOR GOD*?

* This was ſpoke by the Angel when he foretold the Birth of ISAAC but may not improbably be fancied to be repeated by ABRAHAM at this Time.

Another repreſented a Perſon of very high Diſtinction richly dreſt, preſenting, with marks of the moſt profound Reſpect, two young Lads, his Sons, to a very plain old Man almoſt blind, who ſeemed in dying Circumſtances, ſitting on the ſide of his Bed and leaning on the Top of his Staff; who when he was informed that the young Gentlemen were his Grandſons, come to receive his laſt Bleſſing, addreſſed himſelf to their Father in theſe Words;

I had not thought to ſee thy Face, and lo! GOD *hath ſhewed me alſo thy Seed.*

The filial Piety of the Son, and the Joy and Thankfulneſs of the Father, to be bleſſed with the Sight not only of Him whom He had ſo long given over for loſt, but even of his Children alſo, were more emphatically expreſſed in their Faces, than can be deſcribed in any written Language whatever.

There were ſeveral Paſſages in the Life of King DAVID very movingly repreſented. In one was ſeen that diſtreſſed Monarch flying from

from his Capital for fear of his moſt beloved but rebellious Son; going up the Aſcent of Mount *Olivet*, barefoot and weeping, with his Head covered, and all his Followers in the ſame manner; while an inſolent audacious Fellow, on the other Side of the Way, went along curſing him, and throwing Stones and Duſt at him; telling him, it was a juſt Judgment upon him for his Wickedneſs, *&c.* One of the King's Officers, a fierce looking Man, with his Sword half drawn, ſeemed to be aſking leave to go over and take off his Head. But DAVID would by no means conſent to it; giving this meek Anſwer as a Reaſon for his Refuſal; That he was aſſured that this Fellow's Abuſe, as well as his much greater Trouble on account of his Son's unnatural Rebellion, came from the Hand of GOD *: *The* LORD *hath bidden him curſe David. Behold, my Son, which came forth of my Bowels, ſeeketh my Life: How much more this Benjamite? Let him alone, let him curſe: it may be the* LORD *will requite me good for his curſing this Day.*

* 2 Sam. xvi. 10, 11, 12.

Who can deſcribe the Anguiſh of his Soul when he uttered thoſe Words? or ſufficiently admire the calm Reſignation with which they were ſpoken? As he had in ſeveral parts of his Life diſcovered both a great Senſibility of Heart and Quickneſs of Reſentment?

But what chiefly took my Eyes was this Picture of the Prince, that my Guardian had told me of. He was mounted on a *White Horſe*, that ſeemed to know the Importance of his Rider. He looked to be about the Age of Thirty Three; and had ſeveral Enſigns of Royalty about Him; and over his Shoulders a Scarf of a deep Crimſon, upon which and upon his Thigh was a Label inſcribed in Capitals

REX REGUM DOMINUS DOMINANTIUM *.

He ſeemed about to engage in ſome Enterprize of the utmoſt Conſequence, in which He was ſure to come off victorious. His Eyes were

* KING OF KINGS and LORD OF LORDS. I choſe *Dominantium* rather than *Dominorum*, as I found it ſo in the *Latin* Bible.

were bright as Flames of Fire, and had this Property, that where they did not melt they would conſume. His whole Countenance was as the Sun ſhining in its Strength, but ſerene and mild as the Morning. So much Majeſty and ſo much Meekneſs, ſo much Intrepidity and ſo much Tenderneſs, ſure never met in one Perſon.

In the ſame Piece were ſeen at a Diſtance the Armies of Heaven following Him upon white Horſes, the Riders clothed in white and Palms in their Hands: Methought, I ſhould ſpend a great deal of Time in this Gallery if it were but for the Sake of this *One Picture* *.

I was ſo intent upon viewing this Piece, that I did not preſently perceive a Spirit that ſtood near me with a Pencil and Tablet, eying the Picture, and conſidering it in every Point of View; and now and then taking down Minutes in his Pocket-Book with apparent Pleaſure: I thought him a Painter, at firſt, but coming nearer, and caſting my Eye upon what he was writing, I ſoon perceived him to be a di-

 vine

* See GRANDISON, Vol. VII. pag. 31.

vine Poet, whoſe Works I was perfectly well acquainted with, but had never ſeen his Face upon Earth.

" And have I found you at laſt, ſaid I, whom I have ſo much deſired to ſee, and from whoſe Compoſitions, both in Proſe and Verſe, I have received ſo much Comfort and Inſtruction in my low dejected State; when my poor ſolitary Mind, looking on all about me and ſeeing nothing like itſelf, was forced to take up with the feeble Conſolation of knowing that I had a Kindred-Spirit ſomewhere, though I could not get acquainted with it?"

" Alas! ſaid He, and if you had you would not have been much the happier; if you had my Writings you had certainly the beſt of me; for the many bodily Infirmities I laboured under (in my latter Years eſpecially) made me ſometimes but a very indifferent Companion."

" O! ſays I, how the Times are altered ſince you compoſed, and I read, with a ſweet melancholy Pleaſure that Diſcourſe entitled

Sins

Sins and Sorrows ſpread before God.

O! that I knew where I might find him, that I might come even to his Seat*," *Job* xxiii. 3.

" Well, ſays He, but now you have found him, and I doubt not but your firſt Sight of him, exceeded all your Expectations." " That it did, ſays I. I could never have believed the half of it. I muſt borrow your own Words to expreſs my Entertainment in the Banqueting-Houſe.

" I was regal'd with heavenly Fare,
" With Fruit and Manna from above;
" Divinely ſweet the Bleſſings were,
" While my Immanuel was there.
" And o'er my Head
" The Conqu'ror ſpread
" The Banner of his Love †."

We afterwards entered into a moſt entertaining and edifying Converſation, in which a great many difficult Points were cleared up to me; with

* The Text of that Sermon. † WATTS's Poems.

with ſome difficult Remarks upon the Picture, and what particular Tranſaction of the Prince that Piece might be ſuppoſed to allude to; when, methought, on a ſudden, a freſh Gale of Sweetneſs perfumed the Air, and by a ſignificant Look of my Guardian, I perceived the PRINCE Himſelf was approaching: He entered in effect at the End of the Gallery, attended by a great Number of grave Perſons, who had been his Embaſſadors to our Country, had fought his Battles, and contributed much to the Advancement of his Glory and the Enlargement of his Kingdom upon Earth. Conſummate Wiſdom, ſolid Joy, and fervent Devotion, were livelily impreſſed upon their Countenances, and Himſelf,

Quaſi Oleo Lætitiæ ſemper recens delibutus,
Et ſemper ſupra Socios *.

The *Uniform* of this illuſtrious Company was alſo White, but of a Form and Faſhion different from

* See Dr WATTS's *Latin* Epitaph upon Mr MATHER.

As freſhly *anointed with the Oil of Gladneſs*, and always *above his Companions.*

from any I had remarked before, and perfectly expreſſive of their Function: Each one had a Breaſt-plate of Azure, whereon was engraved in Letters of Gold,

SANCTI ESTOTE,
QUONIAM EGO SANCTUS SUM
DOMINUS DEUS VESTER *.

Methought, they were engaged in Diſcourſes of a ſublime and myſterious Nature, which I was not yet refined enough to underſtand; but my divine Poet joined them, and entered into the Converſation immediately. One of their graceful long Robes was brought him, which he put on without any manner of Scruple, and indeed, it added much to the Dignity of his Appearance †.

He ſhook Hands, methought, in particular with the Divine Poets HERBERT and NORRIS, with whom He had contracted an Intimacy ſince his Arrival; and it was with great Pleaſure I beheld

† This Charge was given to the Prieſts under the old Law.—*Be ye holy, for I the Lord your God am holy.* Deut.

ſuch a perfect Harmony among ſo many Perſons of once different Sentiments, whoſe Controverſies and ſcholaſtic Diſtinctions had divided them into little angry Parties upon Earth, and occaſioned endleſs Altercations.

I could not help remarking (and I had obſerved the ſame in ſome degree of all the Inhabitants of the Place) that they all had a Sort of Family-Likeneſs to each other, and all bore ſome kind of Reſemblance to the Prince Himſelf; which brought to my Mind what I had often heard at the Interment of Friends: That *as we have born the Image of the earthy, ſo we ſhall alſo bear the Image of the heaven y* †.

I was

† Though there is no fear that this will be read by any one who is not well acquainted with the Context, yet as the Senſe of this Verſe is a little incompleat without the two preceeding, I will here inſert them. 1 *Cor.* xv. 47. *The firſt Man is of the Earth, earthy; the ſecond Man is the* LORD *from Heaven. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the Image of the earthy, we ſhall alſo bear the Image of the heavenly.*

I was gazing on all the Train of Attendants, when, methought, I diſcovered a Face not unknown to me; which, upon a nearer View, I found to be an ancient and honoured Relative, long ſince departed. O! how different he looked from what he was the laſt Time I ſaw Him, borne down with Age and Infirmities. He ſeemed to look at me without any viſible Emotion at firſt, but when he had Opportunity he drew me aſide: "My THEOPHILA, ſays he, "what do you think of all this? Do not you "think IT IS GOOD TO BE HERE?"

"Think! Sir, ſaid I, I think *the one half was* "*not told me:* O! could the blind World but "ſee half theſe Glories!"

"But I hope, ſaid he, you will not be proud "of all theſe Honours;" and ſmiled at the ſame Time as if He knew my Anſwer. "Proud, "Sir, ſays I; proud of my Inferiority! Proud "of my Unworthineſs! No, never fear it. Not "all the mortifying Providences that befel me "in the lower World, ſunk me quite ſo low in "my own Eyes, as I appear at preſent; the

"higher

" higher one is exalted above one's Deſerts, the " lower we ſhould be in our own Eſteem." " That's right, ſays he; that is the true Charac- " ter of an humble Heart: I had only a mind " to hear what you would ſay. But were not " our Country People ſtrangely wanting in re- " ſpect to ſuch a Man (for as Man HE then ap- " peared when *He came to viſit us in great Humi- " lity?*" Then, without ſtaying for my Anſwer, he rejoined his Company, who were gone on before.

I turned to RAPHAEL; " My dear Guar- " dian, ſays I, my Happineſs goes on increaſing; " I ſhall ſee more of my Relations." " There " were ſome of them, ſaid he, in the Banquet- " ing-Houſe, and in the Muſic-Parlour, but you " did not ſeem to obſerve them." " No, ſays " I, I had then ſomewhat elſe to take up my " Thoughts; but now, methinks, I ſhould be " glad to ſee my good Mother and Grand- " mother, that I might rejoice their Hearts with " the News of my ſafe Arrival, and beg their " Bleſſing upon their thrice-happy Daughter."

They-

" They want nothing that can contribute to " their Felicity, ſaid he; and when you have " been here longer, you will find that the Ties " of Blood are not of the ſame Force here, as " in your Country; but that all the Inhabitants " of this bleſſed Place love each other the more " as they ſtand in the ſame Relation to their " common LORD, than by the Power of any " natural Affection."

" I believe it, ſaid I, for the Sight of that " Relation did not affect me ſo much as I ſhould " have imagined; but Friendſhip and a Simili- " tude of Sentiments, that has no Foundation " but in the Mind, perhaps may be rather in- " creaſed than diſſolved by the Death of the " Body."

He was ſilent; ſo I run on—" I have always " thought it one of the ſevereſt Diſpenſations " of Providence, that a Mind ſo tender, and ſo " turned for the Offices of Friendſhip, could " never in any part of my Life fix upon One to " whom I might freely open my Heart, and

" with

" with whom I might ſhare my Joys and Griefs; " by that means doubling the one, and leſſen- " ing the other; ſo that in the midſt of Compa- " ny, and in a populous City, I was as much " alone to all Intents and Purpoſes of Converſa- " tion, as if I had been in a Foreſt."

RA. " And what do you think of DAVID? " Who, though in a ſplendid Court, and King " over a powerful People, yet complained he " was *as a Sparrow upon the Houſe-top*; and the " wiſe SOLOMON tells you, *the Heart knoweth his* " *own Bitterneſs, and a Stranger doth not inter-* " *meddle with his Joy.* And thouſands more " are in the ſame Situation. But Providence " muſt always be accuſed, if poor Mortals have " not every thing they wiſh for. Such a Friend " was not fit for you; you would have been too " apt to idolize ſuch a one, and give to a frail " *Creature*, like yourſelf, that ſuperlative de- " gree of Eſteem, Love and Confidence, which " is due to the divine Philanthropiſt only. The " Paſſions are always inclined to exceſs; and " it is often neceſſary to ſtop their irregular wan-

" derings,

" derings, that they may turn into their right
" Channel. But I will ſhew you ſomething of
" the Works of Providence."

" My dear Guardian, ſays I, do not be an-
" gry: I am ſatisfied every thing was as it
" ſhould be; but if it be not too much Trouble
" ſhew me the Works of *Providence* *.

" With Pleaſure I will, ſaid he;" and methought he brought me to a Place, where was a Machine of a ſtupendous Bigneſs, full of " Wheels

* Mr *Boyle* in his Treatiſe of Seraphick Love obſerves, "that as anciently among the *Jews* there were odoriferous Unguents, with which it was not unlawful to anoint themſelves or beſtow upon their Friends; but then there was alſo a certain peculiar Compoſition of a precious Ointment which God having reſerved to be employed in his own Service; with that the perfuming their Friends was criminal and ſacrilegious: So there are regulated degrees of Love, which it is not forbidden to indulge for our Friends or Relations; but there is alſo a certain peculiar Strain, or if I may ſo call it, Heroic Temperament of Love, which, whereever it is found, makes it belong juſtly and unalienably to God."

Wheels within Wheels, and Chains and other Apparatus, like the Inſide of a Watch; in another View were *Keys* and *Stops* like a muſical Inſtrument, and in another abundance of *croſſing* Lines, that ſeemed to interſect each other, yet all centering in one Point at laſt. I told him, "I could comprehend very little of it." "Not "yet, ſaid he; but you will be inſtructed, and "you will find enough in that Study only to fur-"niſh Matter for your Wonder and Admiration "even for Ages. But the Works of *Grace* ſtill "excel all theſe."

Upon which, I could not help crying out with Aſtoniſhment; *Great and marvellous are thy Works*, LORD GOD *Almighty*; *juſt and true are thy Ways, thou King of Saints.* Rev. xv. 3.

Thy Juſtice like the Hills remains;
Unfathom'd Depths thy Judgments are:
Thy Providence the World ſuſtains;
The whole Creation is thy Care. Pſal. xxxvi.

"It is true, ſaid RAPHAEL; but thoſe of your "lower World are always pretending to find

out

" out a Judgment in one Thing and a Provi-
" dence in another *, juſt as their Shallow No-
" tions conceive; and would have all this beau-
" tiful Frame put out of order to ſerve their
" particular Intereſts.

Which brought to my Mind a Verſe out of one of our modern Poets.

All this dread Order break, for whom? for Thee?
Vile Worm! O Madneſs, Pride, Impiety.

POPE.

Several other Scenes crowded upon my Mind, too long to be diſtinctly remembered; after which my Thoughts grew broken and confuſed, and even fell into the Irregularities incident

* This is not meant of ſuch extraordinary Providences and Judgments as that of a late tremendous Event, the *Earthquake*; but of thoſe common Calamities which *befal alike to the Evil and the Good*; and which wicked or at leaſt weak People, are too apt to think, muſt needs be ſent as a Puniſhment for ſome ſecret Sin; as JOB's Friends thought it an infallible Argument that he muſt be Wicked becauſe he was Afflicted.

cident to Dreams, without any Coherence: Sometimes I thought it was Twilight, and I was hunting about to find out my Apartment, and could not find it. Then I had loſt my Guardian; I grew uneaſy and diſturbed, and was even apt to queſtion whether I was well awake: Methought I wandered through ſeveral Streets, and could ſee no one that I knew, till at laſt I met my Relation the *Clergyman* again; a Gleam of Joy ſprang up at the Sight of him, hoping he would direct me what I ſhould do; when he prevented me by ſaying, "THEOPHILA, do "you remember the laſt Converſation I had with "you in the other World?" "Yes, Sir, ſaid I, "perfectly well." "That's all, ſaid he;" and was going away; but ſeeing me much dejected, he turned back again, and ſaid, "Be of good "Courage, my Child; *in due Time you ſhall reap,* "*if you faint not:*" And ſo left me as much in the dark as ever. After that I fancied I was got without the Walls of the City, but could not tell how I came there. A *Watchman* met me, and went to lay hold on me. I aſked him, "if he "knew where I might find the Prince IMMANUEL?" His Anſwer was very churliſh, giving a great

ſnatch

ſnatch at my Robe, as if he would have torn it off. Shocked at his Rudeneſs, I got from him, and meeting two or three young Ladies, ſome of Lady GIERUSALEMME's Relations, whom I aſked the ſame Queſtion, their Anſwer was very civil and complaiſant, though they were utter Strangers to the Perſon I inquired after; they even aſked a Deſcription of him from me. Going on I ſaw ſomewhat like a Church, I entered in and ſaw a Miniſter reading to a Congregation the Parable of the ten Virgins, and when he came to that Place, *and they that were ready went in with him in to the Marriage, and the Door was ſhut.* He ſhut up the Book, and pronounced with great Solemnity theſe Words; BE YE ALSO READY.

Upon which I awoke, and behold it was a VISION.

REFLECTIONS

REFLECTIONS

Occaſioned by the foregoing

VISION.

BE YE ALSO READY: A very proper Admonition to a Perſon who has been *dreaming* of the Joys of Heaven: *The Wedding truly is* READY, but we hear of ſome that were bidden who are ſaid to be *not worthy*. THEOPHILA, look well to thyſelf, leſt thou ſpend that Time in *dreaming*, which ſhould be ſpent in *running* and *ſtriving to enter in at the ſtrait Gate*. Thou haſt been very buſy to-night in grafting Heavenly Things upon Earthly, and from a romantic Deſcription of perfect Happineſs in this World, framing Ideas of that Felicity we are taught to expect hereafter. Well, there is no Harm in that, I hope; but let us ſee if ſome

real

real Good may not be drawn from theſe Images of Fancy.

AND firſt, for the Proſpect of Death: canſt thou bear the Thought of imbarking alone upon the Black River? And with Intrepidity ſhoot the Gulf that ſeparates the World of Bodies from the World of Spirits? Thou who art ſo timorous and apprehenſive on all Occaſions, that *Fear* ſeems to be the chief Ingredient in thy Compoſition?

Though thou art not one of thoſe *who through Fear of Death have been all their Life-time ſubject to Bondage*; the Reaſon may be, that thou waſt never brought very near it; or perhaps the Enemy of thy Peace having found other means to diſquiet and haraſs thee in this Life, reſerves all his Artillery of that kind to make one *Grand Attack* at a Time when thou wilt be leaſt able to reſiſt him.

However that be, depend upon it thou wilt find enough to do when it comes to the Trial: Therefore

Therefore be every Day laying up ſomething againſt that important Hour: Let that Maxim never go out of thy Mind, whoever was the Author of it;

Hic eſt Apex ſummæ Sapientiæ, ea viventem facere quæ morienti eſſent appetenda. "This is "the higheſt Point of Wiſdom, to do thoſe "Things while we are living, that we ſhall "wiſh we had done when we come to *die.*"

Then for thy Admiſſion at the Gates of Paradiſe: Thou art admitted to the outward Ordinances of the Church, and art joined to thoſe mixt Aſſemblies where the *Tares* and the *Wheat* grow together, but haſt thou any ſolid Grounds to believe thyſelf a true Member of the inviſible Church, the collective Body of ſincere Chriſtians of every Country and every Denomination? If ſo, be aſſured that however ſeparated from their Converſation here by unavoidable Impediments, thou wilt be joined with them hereafter; and the Languiſhings of a ſolitary Life abundantly recompenced in the Society of innumerable happy Spirits.

And

And if once thou art admitted there, what hurt will all the Disappointments, Griefs and Provocations thou hast passed through here do thee, were they much greater than they are? Thou art not now to learn, I hope, that Things *best* in themselves, are not always *best* for us.

It may be, those Evils thou hast so earnestly deprecated, may have contributed more to prepare thee for thy future Happiness, than all thy Reading and Study, Hearing and Praying.

Be careful, however, not to mistake in a Point of so great Consequence. Thou can'st not charge thyself with that gross Hypocrisy of endeavouring to deceive others, but beware thou dost not deceive thyself. Remember that *Fancy* is not *Faith*, however some Persons may confound them: The Idea of Virtue is not Virtue; it is Practice must verify all thy Pretensions.

⁂ ⁂

Consider further,

If thou art indeed desirous to appear amiable in the Eyes of the Heavenly Bridegroom, remember

member it muſt be according to the Forms of Marriage, ſerving Him and ſubjecting thy Will to his: *If ye love me, keep my Commandments.* And this will go farther to evidence the Sincerity of thy Love, than any paſſionate Expreſſions in the Stile of the *Canticles.* Endeavour to imitate Him in all his imitable Perfections, in particular his amazing Humility and Condeſcenſion: *Learn of Him to be meek and lowly in Heart*; the only Virtue perhaps to which thy natural Tenderneſs and adventitious Infirmities can be no manner of Obſtacle. Be ambitious to approve thyſelf the *humbleſt* of his Followers; not by an affected Singularity of Dreſs, or Abjectneſs of Behaviour, nor yet by ſubjecting thy Underſtanding to every one that would impoſe upon it, (eſpecially in religious Matters;) but by an entire Acquieſcence in the Diſpoſals of his Providence; taking up his *Croſs* in whatever Shape it is preſented to thee: And thoſe Things which after all thy Endeavours thou canſt not amend, either in thyſelf or others, be content to bear as neceſſary Appendages to this State of Imperfection. *Be not overcome of Evil, but overcome Evil with Good.*

FOR all the other parts of thy VISION, which are purely the unconnected Rovings of Imagination upon a *State* whereof there is ſo little Ground for any ſure Footing; I mean, the Intermediate State; let them paſs: Perhaps between ſuch as theſe, and what are thought the moſt probable Conjectures, there is not more Difference than between a Child of Five Years old and another of Ten, thinking how they ſhall behave, and what manner of Pleaſures they ſhall enjoy, when they come to Man's Eſtate. In all theſe Things we muſt be content to *think, ſpeak and underſtand as Children, and ſee through a Glaſs darkly*, 1 Cor. xiii. 12. *It does not yet appear what we ſhall be; but we know that when He ſhall appear, we ſhall be like Him; for we ſhall ſee Him as He is.* 1 John iii. 2.

Theſe Reflections naturally iſſued in a Prayer, for which I thought the following Collect extremely well calculated.

" O GOD,

"O God, who haſt prepared for them that
"love Thee ſuch good Things as paſs
"Man's Underſtanding; pour into our Hearts
"ſuch Love towards Thee, that we loving Thee
"above Things may obtain thy Promiſes,
"which exceed all that we can deſire, through
"Jesus Christ our Lord. *Amen.*"

Collect for the Sixth Sunday after Trinity.

SINCE the Compoſing of the foregoing Sheets, Dr SCOTT's Treatiſe *of the Chriſtian Life* having fallen into my Hands, which I had never ſeen before, I will tranſcribe a Part of it, as it relates to the Miniſtry of good Angels, and may ſerve as a Confirmation of that Opinion mentioned in the firſt Part of the VISION, concerning the Angels eſcorting the Souls of the Faithful to their Habitation.

⁂ ⁂

Page 342, *of the Second Part.*

SIXTHLY, " Another Inſtance of the Mi-
" niſtry of Angels in the Kingdom of CHRIST
" is, their conducting the ſeparate Spirits of
" his faithful Subjects to the Manſions of
" Glory.

" It

" It was an ancient Tradition among the
" *Jews*, that the Souls of the Faithful were
" conducted by Angels into Paradiſe; of which
" the *Chaldee Paraphraſe* makes mention, on
" *Cant.* iv. 12. and this Tradition of theirs is
" confirmed by our Saviour, where He tells us,
" that when LAZARUS died *he was carried by*
" *Angels into* ABRAHAM'S *Boſom*; that is, into
" that Place of Reſt and Refreſhment where
" the Soul of ABRAHAM, who is *the Father of*
" *the Faithful*, dwells; and in all Probability,
" that fiery Chariot and Horſes, wherein *Elijah*
" was mounted to Heaven, was nothing elſe
" but a Convoy of Angels." 2 *Kings* ii. 11.

" And accordingly TERTULLIAN *de Anima*,
" c. 52. calls the Angels *Evocatores Animarum*;
" that is, *Meſſengers of* GOD, that call forth
" the lingering Souls out of their Bodies, and
" ſhew them the Preparation of thoſe bleſſ-
" ed Manſions where they are to abide till
" the Reſurrection. And this Office the good
" Angels do perform to the Souls of the Faith-

" ful, not merely to congratulate their ſafe
" Arrival into the World of Bleſſedneſs;
" (though there is no doubt but that they
" who ſo heartily *rejoice* in the Converſion of
" Sinners, are ready enough to congratulate
" their Glorification:) But that which ſeems
" to be the great Reaſon of this Miniſtration
" of theirs, is to guard holy Souls, when they
" leave their Bodies, through thoſe lower Re-
" gions of the Air, which are the chief Seat
" and Principality of the Apoſtate Angels; who
" may therefore very reaſonably be ſuppoſed to
" be continually *lying in wait* there, like Birds of
" Prey, to ſeize upon the Souls of Men, as ſoon
" as they are eſcaped out of the Cage of their
" Bodies into the open Air; and either to ſcare
" and terrify them in their Paſſage to Heaven,
" or to lead them away captive into their Dun-
" geons, of endleſs Horror and Deſpair: And
" therefore to prevent their affrighting good
" Souls (which is all the Hurt they can do
" them) as they paſs along through their Ter-
" ritories, they are no ſooner parted from their
" Bodies, but they are taken into the Cuſtody of

" ſome

" ſome *good* Angel or Angels, who guard them
" ſafe through the Enemies Quarters, and beat
" off thoſe evil Spirits from them that would
" fain be infeſting and aſſaulting them. And
" it is not at all improbable, but that by this
" very Thing thoſe evil Spirits do diſtinguiſh
" what Souls belong to them from what do not;
" namely, their being deſtitute of or attended
" with this holy Guard of Angels.

" When they behold a ſeparate Spirit under
" this heavenly Convoy, they fly away from it
" with infinite Rage and Envy, to ſee it irrecover-
" ably reſcued out of their Power to make it mi-
" ſerable. But when they perceive one deſtitute,
" and abandoned of this Angelic Guard, they
" immediately ſeize it as their own, and ſo
" commit it to their *Chains of Darkneſs*.

" And as the good Angels do guard good
" Souls as they paſs through the Air, againſt
" the Power and Malice of *the Prince of the*
" *Power of the Air*; ſo they alſo conduct and
" guide them to their Manſions of Bleſſedneſs.

" For when the departed Soul is wafted through
" the Air into thoſe immenſe Tracts of Ether,
" wherein the Sun and all the heavenly Bodies
" ſwim, how would it be poſſible for it, in
" ſuch a vaſt and unknown Continent, ever to
" find its way to the Seat of the Bleſſed without
" the Conduct of ſome experienced Guide? And
" who can be better experienced in that celeſtial
" Road, than thoſe winged Meſſengers of the
" Almighty KING, who, in the Execution of
" his high Beheſts, are always travelling to and
" fro between Heaven and Earth? And there-
" fore our Saviour hath committed the ſeparated
" Spirits of his faithful Subjects to theſe moſt
" ſkilful and faithful Guides, who in purſu-
" ance of his Commiſſion, are one or other of
" them ſtill attending upon every good Man's
" deceaſe, to receive his Soul into their Cuſtody,
" as ſoon as ever it is expired; and to guard it
" againſt evil Spirits, as it paſſes through the
" Air, and thence to conduct it through all
" thoſe ſpacious Fields of Ether, which extend

" them-

" themſelves far and wide beyond all the viſible
" Lights of Heaven, to thoſe happy Abodes
" which the divine Goodneſs hath prepared for
" glorified Spirits." So far Doctor SCOTT.

THE REPROACH TO FANCY.

The following Lines upon FANCY *were written, ſome Years ago; and as they are a little glanced at in the 44th Page, I thought it not improper to inſert them in this Place.*

FAIR FANTASIA, charming Maid,
In flowing Garments looſe array'd,
Varying ſtill from Light to Shade;

Ever

Ever fluttering, pert, and gay,
Friend to Folly, Love and Play;
Tho' ſweet thy Charms have been to me,
I'm now reſolv'd to break with Thee.
'Tis true, that in my youthful Days
Thro' Thee I got ſome Share of Praiſe:
Thy Flights, thy Jokes, and idle Stuff,
Have ſometimes pleas'd me well enough;
Or in poetic, wild Excurſion,
Have giv'n my Friends ſome ſmall Diverſion.
But ſtill "for all Things there's a Time;"
One would not always laugh nor rhime.
'Tis fit thou ſhould'ſt thy Diſtance know,
And at my bidding come and go:
Be ſober, grave, ſedate, correct,
And proper Times and Themes reſpect;
Nor with thy mimic Airs controul
My *nobler Faculties* of Soul.
How oft have thy officious Pow'rs
Broke in upon my ſerious Hours,

Diſturbing

Diſturbing with thy idle Dreams
Thoſe ſolemn Times, thoſe awful Themes:
Though always chid, repuls'd, reſiſted,
With ev'ry Thought I find thee twiſted;
Too forward when thy Sweets annoy,
And when deſir'd as much too coy.

If, haply, on a vacant Day
I'm with the Muſe diſpos'd to play,
Occaſion, Time and Place agree
To looſe the Reins to Her and Thee;
Be ſure when I thy Friendſhip ſeek,
Thou'rt out of Humour, ſick, or weak.
When Storms of Grief or Troubles rage,
And nought the Tumult can aſſwage,
Or ſunk in melancholy Mood,
The Mind can reliſh nothing Good,
But ſad and ſilent I bemoan
My Friends Afflictions or my own;
Perhaps I then invoke thy Aid,
Where art thou now, my charming Maid?

Come,

Come, FANNY, now come ſhow thy Art,
And act for once a friendly Part;
Come gild me o'er this gloomy Scene,
And paint the ſable Proſpect green;
Thy livelieſt Colours here diſplay,
And chace theſe low'ring Clouds away;
Oppoſe by dint of Magic Skill
Some fancied Good to real Ill.

Then ſullen, peeviſh and perverſe,
Thou only helpſt to make bad worſe;
Thou tak'ſt thyſelf the duſky Teint;
And echoeſt back each ſad Complaint;
Height'ning the preſent Diſcontent
With ev'ry future ill Event:
At beſt thy fond Attempts to eaſe,
But feed and humour the Diſeaſe.

At other Times, releas'd from Care,
I ſeem to breathe a freer Air;
The Intellect all clear and bright,
Of Truth Divine obtains a Sight
That fills it with ſupreme Delight.

Mis-

Misfortune then is baniſh'd ſtrait,
And pond'rous Sorrows loſe their Weight.
Thankful, well-pleas'd, devout, ſerene;
I would prolong the bliſsful Scene:
Then thou creep'ſt in, unbidden Gueſt,
To diſcompoſe my quiet Breaſt;
Intruding ſomething of thy own,
Which better far were let alone.
Fantaſtic Scenes delude my Eyes,
And all the heav'nly Viſion dies.
Thy flatt'ring Influence is ſuch
'Tis ne'er perceiv'd till 'tis too much;
And all thy Arts are miſapply'd,
Still weighing down the heavieſt Side:
Howe'er, I quit the former Score
But ſee thou trouble me no more.

Ingrateful Wretch, cries FANNY then,
(O who can pleaſe the Sons of Men!)
Thus to contemn the Gift of Heav'n,
Which was for wiſeſt Purpoſe giv'n.

Should

Should I now take thee at thy Word,
What Comfort would this World afford?
Shut out from ſweet Society,
Where canſt thou find a Friend like me?
But 'tis ſo hard a Taſk, it ſeems,
To keep me out of mad Extreams;
Why ev'ry Bleſſing you can name,
Too much indulg'd, would be the ſame.
Your Food, your Wine, your darling Tea,
May be abus'd, as well as me.
I'm indiſpos'd ſometimes, 'tis true;
But that, my Friend, I take from you:
When all the Pow'rs are out of Frame
Muſt FANCY be alone to blame?
Let *Reaſon* but reſume his Place,
Call in the mighty Aids of *Grace*,
Exert your *nobler Faculties*,
Be calm, be temp'rate, and be wiſe;
'Till then forbear the leaſt Reproach:
If you relax, I ſhall encroach.

Enough,

Enough, dear FANNY, I reply'd;
The Fault, I fear, is on my Side:
In this imperfect State of Things,
Where every *Good* its *Evil* brings,
We muſt each other's Frailty bear,
And take of common Woes our Share.
That thou art weak, I plainly ſee:
'Tis 'cauſe thou art a Part of Me.

There being a little ſpare Room, the following is inſerted to fill it up.

The AUTHOR's Complaint of DEAFNESS;

In Imitation of *MILTON* on BLINDNESS.

AH me! What Trouble and Diſcomfort ſad
Attend the Loſs of Hearing? Grateful Senſe!
By which we with our Friends hold Converſe ſweet,
And make a Part of bleſt Society.
But not to me the Charms of Converſe ſweet,
Or bleſt Society affords Delight,
Or Singer's tuneful Pipe, or prattle fond
Of Infancy, ſo much deſir'd and lov'd.
So far unbrac'd and uſeleſs lie thoſe Nerves *,
That

* This is ſaid to be the Cauſe of a nervous Deafneſs, a Relaxation of the auditory Nerve, which ſhould carry the Sound up to the Brain.

That to the Brain ſhould give Intelligence
Of Sounds that vibrate on the Ear, unheard.
If, penſive, o'er the verdant Meads I rove,
Chewing the bitter Cud of Sorrow paſt,
Or future Ills foreboding; loſt in Thought;
Not the delightful Harmony of Birds,
In Concert; nor the Plowman whiſtling blithe;
Nor falling Brook, that o'er the Pebbles ſmooth
Trickles tranſparent; nor the bluſt'ring Winds
(To which the trembling Leaves reſpondent dance)
Ever break in upon the ſilent Scene,
To rouſe the Mind, attentive to its Griefs.

Yet theſe I well cou'd ſpare: But when to Thee,
Fair *Sion*, and thy hallow'd Courts on Earth,
With ſolemn Step I walk, in hopes to hear
From human Voice Divine, divineſt Truths;
Then to be quite excluded!——
Then in the Room of Pray'r and Praiſe, a Blank
Of univerſal Silence reigns around

And

And flags Devotion's Wings. The Eye intent
Fain wou'd aſſiſt its fellow Senſe, and ſpell
From Motion and from Geſture ſome ſmall part
Of thoſe high Themes, that into Minds prepar'd
Pour Comfort and Inſtruction: upward drawn
Each Faculty, ſtrain'd to the higheſt Pitch
Each Senſe would then be Ear: 'Till now the Soul
Calls in her feeble Pow'rs; herſelf too weak
To bear their longer Abſence, down ſhe ſinks
Exhauſted, ſpiritleſs, depreſs'd and ſad,
To find her utmoſt Efforts all in vain,
"And Wiſdom at one entrance quite ſhut out."

So much the rather Thou, Celeſtial SPIRIT,
Speak in the ſtill ſmall Voice, that needs no Aid
Of Nerve or Membrane to convey the Sound,
But finds its way immediate to the Heart.
There make me quick of Hearing; thence eject
All the tumultuous Rabble of vain Thoughts,
Paſſions unmortify'd, Reſentment keen,
Sad Fears and worldly Sorrow—working Death,
With

With all the Train of moping Melancholy;
And plant inſtead the bleſſed Fruits of Love,
Joy, Peace, Long-ſuffering, Meekneſs, Gentle-
neſs,
Beſt Garb of Chriſtian Women; but o'er all
Let Gratitude and Thankfulneſs abound
For Bleſſings ſtill continu'd—Precious Sight,
Invaluable! chief corporeal Gift,
Through that bleſt Medium, ſtill preſerv'd entire,
(Save natural Decays by Time and Uſe)
The Labours of the Pious and the Wiſe,
In different Climes and diſtant Ages born,
Are ſafe to me tranſmitted; made my own.
Still to my Eyes the Book of GOD expands
Its ſacred Leaves, replete with Light and Truth,
Light to my Feet and Lanthorn to my Paths.
Still to my Eyes the Book of Nature fair
Exhibits all her Beauties; Groves and Fields,
Th' Expanſe of Heav'n ſerene, or gathering
Clouds

That

That fall in Show'rs, and on the gaping Earth
Drop Fatneſs; grateful both to Man and Beaſt.
Still to my Eyes, not unobſerv'd, returns
Day, and the ſweet Approach of Ev'n and Morn,
With Change of Seaſons in the circling Year,
Each Change affording ſome new Theme for Praiſe.
While with theſe Scenes refreſh'd, my Soul, remember
MILTON was blind; and ceaſe thy fond Complaint.

F I N I S.

JAN 2 9 1929